UNITY

FREEDOM FELLOWSHIP AND CHARACTER IN RELIGION

(Jenkin Lloyd Jones, Editor 1880-1918)

Editors

John Haynes Holmes **Francis Neilson**

The Joy of Pioneers

By SYDNEY STRONG

"Can We Still Believe in God?"

By JAMES W. MACDONALD

Recollections of William T. Stead

By LUCIA AMES MEAD

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UNITY

"HE HATH MADE OF ONE ALL NATIONS OF MEN"

VOL. LXXXVIII. THURSDAY, JANUARY 19, 1922 NUMBER 19

THE PASSING OF ABDUL BAHA.

Four leagues from Nazareth. Hush! There he lies,
Carmel his cenotaph, his home the skies.
Who, in his name, shall dare to speak of death?
Abdul Baha, the Blessed, never dies!

Now, every heart shall feel *some* touch of God.
His spirit rests not where his feet have trod;
His arms of love are folded 'round the world,
But most where lowly, loving toilers plod.

From life to life his light of truth shall glow
When we on others, gifts of joy bestow;
His bounties rain upon us from on high;
His fragrances through all our spirits flow.

Let prejudice and all divisive thought
Ebb to mortality, till life be caught
In reefs of Love's imperishable flame;
Then shall God's temple rise, in beauty wrought.

Reality. —*Albert Durrant Watson.*

The famine in Russia surpasses alike description and imagination. Before the stricken multitudes of that unhappy country stretches the prospect of eight long months of hunger, disease, misery and death, with the lurking spectre at the end of another failing or inadequate harvest, and another winter of horror. The original estimate of two million dead is now thus early seen to be absurdly inadequate, and figures mount as high as eight or even ten millions. Modern times have seen no such calamity as this in Europe. One must return to the Dark Ages, with its traditions of the Black Death and similar pestilences, to find its parallel. That our American Congress has put its prejudices in its pocket and appropriated $20,000,000 to meet the emergency, must be a source of comfort to every citizen. But this action falls far short of the needs of the awful situation, and should therefore serve as an example of what every individual should do on his own behalf. Is there any reader of UNITY so poor that he cannot give something to the myriad sufferers in Russia? Is there one of us who can rest easy in his bed at night, or go to his grave with a clear conscience, if he has not kept alive at least one wretched fellow-being on the frozen steppes? How many times, in our agony at the injustice of the world and the misery of men, do we cry out in helplessness —What can we do? Well, here is one case where the answer is plain! We can give meat to those who are perishing this day of hunger.

No better news has come out of Europe since the Armistice than the action of the Supreme Council in calling an Economic Conference for next March in Genoa. The guarantee that this Conference is going to be something more than a mere matter of form, is seen in the announcement that Germany and Russia are to be invited to send representatives. That this means the official recognition at last of the Soviet government, goes without saying. Of course, France is disturbed—speaks excitedly of being obliged to give up her reparations, and scornfully of Briand talking *tete-a-tete* with Dr. Wirth and Lenin! But the world can afford to pay little attention to such selfish indignation. For it is now manifest that Europe is on the verge of ruin, and that joint action by all the states of the continent must be taken to prevent disaster. What should have been done when peace was declared, may now perhaps be done before it is too late. Germany must not be enslaved, but freed; Russia must not be outlawed, but welcomed into the family of nations. Europe, in other words, is a single entity. The countries which comprise her life are members one of another. If "one member suffer, all the members suffer with it; or one member be honored, all the members rejoice with it." The Supreme Council remembers what Versailles forgot, or ignored; and may thereby save the world.

The resignation of De Valera as President of the Irish Republic, was a sure forecast of the adoption by the Dail Eireann of the treaty of peace with England. That this adoption expresses the desire and hope of the great mass of the Irish people, is beyond all question. These people, like people in every other part of the western world, are tired and sick of bloodshed. They yearn for peace, quiet, order, and they see what they want satisfactorily realized in the Griffith-Lloyd George arrangement. Judged by the farthest visions of the revolutionists, this arrangement falls short of what men were fighting and dying for before the truce. But judged by the demands of generations of Irishmen before Sinn Fein, this arrangement gives all, and more than all, that any champion of Irish freedom has ever dared to hope. The Dail is wise to accept these precious fruits of victory for all that they are worth—and then, if the people so desire, *begin again!* For this acceptance of what now is won, involves no cessation of struggle for larger and fuller liberty. The very character of the British Commonwealth, of which the "Irish Free State" now becomes a member, is the guarantee of progress on the way to freedom. For anybody who thinks that

this Commonwealth is going to remain forever what it is today—that Canada, Australia, New Zealand, and the rest, are going to maintain unaltered their present relation to the British crown—is in for sad disappointment. The Empire will in all probability not break up, but rather evolve into a family of nations, which may mark one beginning at least of a federated world.

Will the Washington Conference ever recover from the blow which fell not only upon its prestige but upon its integrity and honor, as a result of the disagreement over the meaning of the Four-Power Alliance as affecting the "mainland" of Japan? What happened is perfectly plain! Senator Lodge offered to the world what purported to be a complete explanation of the agreement which had been made in secret session by the representatives of England, Japan, France, and the United States. He laid all the cards on the table, and in the true spirit of open diplomacy, asked everybody to look! Not twenty-four hours had passed, however, before the people discovered that they were being fooled—that the trump-card was not on the table—that there was a secret agreement that the terms of the treaty meant what nobody could imagine or suspect that they meant, namely the guarantee of the territorial integrity of Japan! The one slip-up of which crooks are always guilty—in this case, failure to let in the President on the secret!—gave the whole thing away! Mr. Harding, assuming that his delegates were honest, at least with himself, if not with the people, said the natural thing—and the fat was in the fire! To us it looks as though this occurrence vitiates everything that the Conference may do. It proves that secret agreements are being made behind open agreements. Who cares in such circumstance what the Conference says that it has done? What has it *really* done, is the one important question!

"What does it mean," inquires a friend, "when a man like Daugherty is made the judge of a man like Debs?" The same thing, we answer, as when a man like Pilate is made the judge of a man like Jesus! The contrast is not so striking in the former case as in the latter; government operates on a higher level of intellectual and moral life today than it did yesterday, else would Debs have been put to death even as was Jesus. But in principle the antithesis is the same. On the seat of power sits the prejudice, superstition, bigotry, fear and ignorance of the present, and before it stands the conscience and vision of the future. Above is the selfishness that seeks to rule, below is the unselfishness that seeks to serve. It is an old drama, still good for many more seasons "on the road" of human life. But some day the final curtain will fall upon this tragedy, and then will be fulfilled the words of the Nazarene—"he is the greatest among you who is the servant of all."

It is amusing to read the tirades of the great metropolitan journals over the failure of Prohibition. One wonders why, if Prohibition is such a failure, it is necessary to keep up, week after week, month after month, such a howl of anger against it. As a matter of fact, of course, Prohibition is working satisfactorily in all but a few scattered areas of the country, and ninety per cent of the people are wholly pleased with its enforcement. In great cities, like New York, bootlegging is going on, and there is more or less illicit selling in saloons, hotels and restaurants. Newspaper men, who know no more of the country west of the Hudson River than they know of Kamchatka, naturally assume that every city and town is meeting the same difficulties of law enforcement that are peculiar to the metropolis. But nothing of the sort is true; and even if it were, there would be little to worry about. For the liquor supply is steadily and surely running out. In January, 1920, the bonded warehouses had nearly 69,000,000 gallons of liquor on hand. On July, 1921, the supply had been reduced to 42,500,000 gallons. This proves, of course, that certain portions of the country are decidedly wet; but it also proves that such condition can continue only for about two years more. With this supply exhausted, there will be no source left but importation from abroad, and this can easily be dealt with. "It is a test of endurance and patience between the law and its violators," says the New York *Evening Post,* "and there is little doubt which will win in the end."

In all the current discussion of Prohibition it is encouraging to note that there is now little mention of the principle, so popular in the early days of agitation against the 18th Amendment, of "personal liberty." The nauseating attempt to deck out the dispensers and purchasers of alcoholic beverages in the garb of heroic champions of freedom, has obviously failed. We now know these people exactly for what they are—plain, simple, every-day *lawbreakers!* We have discovered what some of us suspected before, that people at the top of society have no more respect for law than people at the bottom of society, when the law happens to interfere with their own personal habits and ideas. Like the commonest burglar, forger, or "cadet," they take the law into their own hands the moment that it suits their fancy. Remarkable is the connivance of the newspapers at the open lawlessness that now prevails in certain places and among certain classes. The Constitution and the law, which are things so august and terrible when encountered by a highway-robber, an I. W. W. or Mr. Debs, is only a subject for ribald jest when encountered by a "soak." Day after day, by those who pretend to exalt it highest, the law of the land is held up to ridicule, and its violation deliberately

encouraged. It is an illuminating circumstance, and proves as never before the essential anarchism of the American mind.

When time is free, and you have a moment to ponder things pertaining to the welfare of America and the destiny of men, suppose you give a thought to such facts as these: Harold Bell Wright is the most popular novelist in the country; Nicholas Murray Butler has for twenty years been president of our largest university; the Hearst newspapers surpass all others in general circulation; Warren Gamaliel Harding attained the presidency of the nation by a majority of over 7,000,000 votes; "Getting Gertie's Garter" ran for weeks to packed houses at first class prices at a first class New York theater; the Ku Klux Klan has a membership of over 500,000; 'Gene Debs was in prison three years after the Armistice with general popular approval, and other political offenders are still there; the "Star Spangled Banner" is accepted as a worthy national anthem; "Babe" Ruth (or is it Douglas Fairbanks?) is the outstanding public figure in the country. Such facts are depressing. But that UNITY may not be charged with tempting its readers to suicide, we hasten to ask consideration of the following: "If Winter Comes" has sold well over 250,000 copies, and is still going strong; Senator Borah is the idol of the people of his state; out-door symphony concerts in New York City during the summer, at which only classical music was played, attracted audiences of thousands every night, and winter concerts are played regularly to packed houses; the *Atlantic Monthly* has a circulation of over 135,000 copies; at least six plays of distinguished merit are now successes on Broadway; disarmament is the most popular issue in American politics today; the community church is revitalizing organized religion in all parts of the country. If there are some signs that are bad, there are some also that are good!

The Arbitrator, in the first issue of its new form, reminds us most delightfully that "non-resistance is spreading." In Mexico City on December 4th, "four bulls refused to fight and the money had to be returned to the spectators." What was done with these conscientious objectors, we are not informed; but it is tolerably obvious that if this sort of thing keeps up, there will be no more bullfighting in Mexico City. What a pity that Aesop is dead, for here is material ready to his magic hand.

The Joy of Pioneers

It is a debatable question whether the life of a pioneer is a life of joy. The pioneer instinct—desire to be at the front—is wellnigh universal. It is one of life's imperatives—displaying itself even in the animal realm, and in parents sacrificing themselves for their offspring. The pioneer spirit, in the same person, often wanes and sometimes vanishes.

Road-makers are certainly more entitled to the world's gratitude than the travelers; fire-builders than those who warm their feet at the fireplace; the sowers and reapers more than the eaters; producers than consumers.

Whatever arouses the most gratitude in the hearts of men, it is fair to assume will produce the most joy in the inventor, creator or manufacturer. Mr. Edison certainly finds more joy in his creation energy than the beneficiaries of his genius possibly can secure. It is more blessed to give than to receive; to create than to use.

Unquestionably periods of creation are the most important. If there is an ethical heart to the universe such periods must therefore be times of greatest joy. The pioneer is to be envied because of service rendered. Does it not follow that this has brought to him in its train the reward of joy?

To a missionary group in the interior of Australia who thought of themselves only as Makers of the Road, is not the supreme joy of life granted.

> The road is ours as never theirs!
> Is not one joy on us alone bestowed?
> For us the Master-joy, O Pioneers—
> We shall not travel, but we make the Road!

Thousands of families have discovered that to them the greatest joy was experienced in the pioneer days—in the log-cabin, the cottage, in days of struggle.

The great periods in religion, as among the ancient Hebrews, the early Christians and early Buddhists and early Protestants, which were days of creation, of breaking of old bottles, of new thoughts, and inspiration and moral awakening, were days marked by persecution—faggots, prisons, privations—and great joy. In a small Congregational Handbook for 1922, the first date given is 1567, when the congregation of Congregationalists meeting in Plumbers' Hall, London, was arrested. Periods of great religious awakening are periods of joy—with persecutions.

Whenever and wherever the human mind has been specially aroused—in philosophy or poetry or invention or science—when there has been a creative revolution, as in the Golden Age of Greece, the Republican days of Rome, in the Elizabethan Era—these periods have been attended with joy. The human spirit is never so happy as when taking on new forms, discovering new worlds, harnessing new forces.

The more one considers, the more it appears that the pioneer is the one to whom is given the keys of happiness; that making the Road—whether it be Bur-

bank bringing forth new plants or a missionary group in the interior of Australia—that making the Road contains more joy than traveling on it.

The reason Jesus is the Pioneer of our faith—as the writer of "Hebrews" calls him—is because he was a perpetual and universal pioneer, and because he was not "ashamed of the shame of the cross."

Jesus was a perpetual pioneer. We have all observed people who were pioneers in one period of their lives, while being reactionary in other periods: also people who were pioneers in one realm of activity and conservative in other realms. It is rare to find one who is a pioneer in every period and realm of life, who even in old age mounts with wings, as the eagle, and with faith and enthusiasm approaches all realms of life. Multitudes lose the enthusiasm of youth and slide into the slippered pantaloon condition.

Half the people in the world are pioneers in no period and in no realm. Many are pioneers for only one period or for one movement; and then they hang their harps on the willow trees and weep for a fallen Jerusalem, or they organize a pioneer society. The greatness of half the people in the world is found in the claim that they are "Children of Abraham" or "descendants of John Alden."

Jesus was a perpetual pioneer—never living on his past, and especially on his ancestors. One cannot discover anywhere in Jesus the appearance of reaction or prudence. Nor can one discover any realm—children, birds, foreigners, old people, convicts, the poor, the rich—to which he did not respond with living interest. He was not ashamed of the shame of the cross. Many pioneers are ashamed of their rough hands; which should instead be their cause for glorying, since by them they have won their "appointed joy." Many children are ashamed of their parents, whose rough hands lifted them to positions of comfort. This may be due to the fact that the joy of pioneers has not been exalted. And instead, men have exalted the low virtues of accumulation and possession. It is the creative, the pioneer instinct that is greatest, not the instinct to accumulate. The man who lets material possessions absorb his soul has rightly been called, a fool.

The list of pioneers is a long one and they have all been those who rejoiced in their faith, who counted "the reproaches of Christ greater riches than the treasures of Egypt." The list brought down to date would include Paul, James, Jerome, Savonarola, Loyola, Huss, Luther, Knox, the Pilgrims, the Wesleys, Garrison, Tolstoy, Henry George, Jenkin Lloyd Jones, Marx —and if we may mention the living, the list——would it not?—would include Jane Addams and Debs—and those, who, in order to reach their own appointed lot, steadily endured the cross, thinking nothing of its shame.

SYDNEY STRONG.

Peace Societies and War

The December issue of the *Advocate of Peace* tells its readers in one of its editorial articles that the American Peace Society" has stood by the United States Government in all its wars of over a century!" Is not this an extraordinary record for the oldest Peace Society in the land? Do they really mean *all* the wars? The infamous Mexican war? The wars with our Indian tribes? The little wars, as with Mexico and in the West Indies, that President Wilson had engaged us in, while he was supposed to be "keeping us out of war"? Did the American Peace Society really stand by our Government in the prosecution of the Spanish war, and afterwards in conquering the Philippine Islands? What is the use of such a Peace Society as that! Let us in charity give the Editor the chance to make, if he truthfully can, at least some modification of this scandalous history of supporting the Government through all wars, "thick and thin," good and bad.

* * * * *

Has any great cause of humanity ever been served as feebly as the cause for which Peace Societies exist? When no war is going on, the friends of peace have nothing special to do, except genially to hope that there will never be another war to disturb them. Of course other people can see no reason to attend peace meetings, when the friends of peace show no concern in the subject. But when the challenge of war comes, and there might be something to do, at least in opposing a "wicked" war, that modern Temple of Janus, the Peace Society, is closed, and nothing is doing, till the dull time of peace returns, and there is nothing to do! Did the anti-slavery movement proceed by such indifferent conduct as this? No! It began with John Woolman, traveling down into the slaving-holding colonies, and having heart-to-heart talks with the slave-owners. And it went on till hundreds of thousands of people were proclaiming slavery as an intolerable sin. So with the movement against the alcoholic drinks. Millions of men were converted to swear the oath, *"Carthogo delenda est,"* against these drinks.

* * * * *

The Advocate of Peace goes on to indulge in prophecy. It says: "Should a situation like unto that of 1917 once more arise, this society would undoubtedly stand by its government again." We call this melancholy. Have these friends of peace learned nothing out of the horrible seven years just passed? Has no ray of light penetrated their minds that the churches and colleges and Peace Societies of America may have made a colossal mistake in supporting the war! Can they not see that wars go on, following one another, because the governmental and military group reckon on exactly

this state of mind among church leaders and "friends of peace," which this pathetic paragraph voices, presuming that the good people will always help win the war? Suppose the time when the Government becomes aware that the churches, or one-tenth part of them, would stick to their job of proclaiming the brotherhood of mankind, and would die, as soldiers die, rather than forsake their faith and kill their brothers, what government on earth would dare to begin a war in the face of such opposition? What is the use of a Peace Society, after such a war as we have seen, that goes out of its way to promise the Government that it may *always* rely upon its support in carrying on war

CHARLES F. DOLE.

"Can We Still Believe in God?"*

Can I still believe in God? Especially since the summer of 1914 have many spiritually-minded men and women been asking themselves that question. The war dealt a staggering blow to the religious faith of the world. The religious man of today cannot face the facts of the last seven years without there arising in his soul searching questions concerning the reality of things he holds dear. The frightful havoc of the war, —the millions of men slain, the millions maimed and crippled for life, the countless human hearts stricken through bereavement, and homes made lonely because loved ones went forth to return no more, the thousands who have died through starvation, and the millions who are in destitution;—the thought of the sum total of misery resulting from the war lies like a deadweight upon the religious-consciousness of men, and they are being compelled, as never before, to ask themselves: Can I still believe in God?

Two very common arguments which have long been used to validate a belief in the existence of God are the Cosmological Argument, and the Argument from Design. They are used in the endeavor to demonstrate—to use the words of Robert Flint in his book, "A Defence of Theism,"—"That there is a self-existent, eternal Being, infinite in Power and Wisdom, and perfect in Holiness and Goodness, the Maker of Heaven and Earth." Those who use the cosmological argument generally reason somewhat as follows: "Every beginning has a cause. The universe must have had a beginning. Therefore, it must have had a cause. That 'First Cause' we call God."

When it is pointed out to the supporters of this argument that it does not necessarily prove an ALL-wise, benevolent, and omnipotent Being, they usually fall back upon the argument from design. The argument from design says that there are evidences of design and order in the universe, that "the world is not a jumbled chaos, but an ordered system." According to the argument from design, the universe is a vast system of means and ends. "Everywhere,"—to use the words of a writer who discusses this argument, "there are distinct marks of adaptation to a definite end. Many facts in the universe appear as if expressly designed in view of one another. Thus the woodpecker's bill, tongue, feet, tail, etc., fit him wonderously for a world of trees with grubs hid in their bark to feed upon. The parts of our eye fit the laws of light to perfection, leading its rays to a sharp picture on our retina." The argument is that such facts are evidences of design and order, and point to an All-wise and Infinite Designer.

Owing to the widespread acceptance of the theory of evolution, that the universe as it exists today is the result of an evolutionary and developing process which is not yet complete, the argument from design, as it is used today, is somewhat modified. There are those who accept the theory of evolution, but nevertheless say that it does not essentially alter the argument from design and order. They believe that the entire scheme of the universe was first devised and ordained before the beginning of things, in the mind and by the will of a Supreme Being, who then set the process going and is now seeing his plan being worked out.

The conclusions, however, of modern scientific philosophers, such as Henri Bergson and William James, are that the evolution of the universe from the primal stuff of the cosmic-process, and the existence of adaptation and what is called design, give evidence, not of a completely perfect scheme, being smoothed and worked out, but of a creative, purposive power that in the beginnings of things possessed only what might be called a life-impulse, an unconquerable urge to fuller being, that through untold ages has been gaining in experience through experiments, creating its design as it goes along, and has been rising to higher and higher efficiency and conscious purpose. And the conclusions of these modern scientific philosophers have so weakened the force of the design-argument that a great number of people affirm that they find the argument inadequate to prove to them the existence of a God who planned things from the beginning. And some go as far as to assert with William James, that the argument is useless, because no matter what kind of a world had existed, no matter how chaotic it was, it could have been argued that it was the result of design; it could be said of any conceivable world of any conceivable character that the machinery may have been designed to produce it. Feuerbach speaks for them all when he says: "I do not find God with a telescope in the sky of astronomy, or with a hammer in the mines of geology, or with a magnifying glass in a botanical garden." For these people, the idea of an Infinite Designer is an unjustifiable inference from doubtful data. And because of this they say that they do not believe in God.

Moreover, there are large numbers of thoughtful men and women who say they have given up belief in God because of the facts of evil in the world. They cannot reconcile the existence of evil, pain and sorrow in the world with the idea of a Supreme, Absolute, Omnipotent and Benevolent Being, Who, it is said, created in perfect wisdom the world and all that is therein, and Who brings about or *permits* all the happenings of life, evil as well as good;—even though it be said He does it for some infinitely wise purpose. So these people say they have given up belief in God altogether.

Let me interject here that sometimes there is used against the position of these people the argument that the finite mind, just because it is finite, has no standard by which it can pass judgment upon the plan and actions of an Infinite Being. The argument may appear

*Address delivered at 11th Annual Convention of the National Federation of Religious Liberals, at Sioux City, Iowa, December 12, 1921.

plausible. It is the refuge of many believers in God. But I confess that for me it has little weight. I submit that if the principles of right and justice and goodness, in the sense that human beings understand those principles, are standards which *cannot* be applied to the actions of an Infinite Being, then those who nevertheless contend that these actions are "just and righteous altogether," have no grounds for their contention. Their *own* argument cuts the ground from underneath their contention.

Sometime ago there appeared in the columns of a London religious weekly, a letter from a young woman who wrote that after long puzzling over the problem of evil she had at length been compelled to give up her belief in God. Let me give one or two sentences from the letter:

> Between the two forces of heredity and environment in so many character seems to come to grief. And yet, preachers emphasize an All-wise Providence without attempting to harmonize with their theory the undoubted fact that youth is flooded by tides of evil. Children are provided by nature with a temptation to a bodily sin, of the awful consequences of which they are totally ignorant. Nor could they in their immaturity of mind be made to understand them. To reply that under proper conditions this temptation might be eliminated, brings the question: But what about the individuals for whom it is not eliminated?

From these tragic sentences it is not difficult to imagine the experience through which the mind and soul of the writer were passing at the time she wrote them. To whom is the experience unfamiliar? Most of us have gone through it in some degree or other. If we have not, we ought to. We have asked ourselves with terrible earnestness: If this universe is ordered by perfect wisdom, why is there so much suffering in the world? Why do the innocent suffer? Why are children born into the world predestined to add to the misery of the world because the very blood in their veins is corrupt? We have asked: If there is an All-wise Omnipotent Creator who foresaw the awful misery which abounds in the world, why did He not devise in his infinite wisdom some means of preventing it? To reply that God has given man free-will, and that, therefore, God is not responsible for these evils, but man who has brought them upon himself by his own sin, does not satisfy us. We ask: Is a child *responsible* for being doomed to live his days in total blindness, or for being afflicted with some other tragic infirmity,—a result, in many instances, of the vice of his father? Or a trusting woman responsible for the dire consequences to her of the secret profligacy of her husband? The fact is the innocent oftentimes suffer while the guilty go free. We ask: Is one child responsible for being born into the hell of a city slum, because its parents are shiftless or have been crushed to abject poverty under the wheels of modern capitalistic industrialism, while another child is born the same day into the luxury and tender protection of the family of a millionaire? Do not misunderstand me. I am not implying that *no* responsibility rests upon society for the remedying of the conditions of hardship and injustice into which many children are born. But I am implying this: that the fact that many children are born afflicted with tragic physical and mental infirmities, and many into surroundings where they lack the essentials for a proper development,—I am implying that this fact makes it hard to believe in the existence of an All-wise and Omnipotent Being who planned this world as an ordered system, and who, being Omnipotent, yet allows in his world such conditions of suffering and injustice upon individuals who are in no way responsible for their condition. And a further question is raised in many people's minds: What of calamity and sorrow caused by forces for which *no* human being is responsible, Earthquakes, Thunderbolts, Cyclones, Stormes at sea? If there is a God who planned everything from the beginning in perfect wisdom, why does He allow these forces, which He has ordained, to cause misery and anguish to human souls?

I indicated in the beginning of my address that the tragedies of the war had made it difficult for some people to continue to believe in God. In the *Atlantic Monthly* for August (1921), there was printed a letter which in July, 1917, Dr. Fort Newton, who was at the time Minister at the City Temple, London, received from a City Temple boy in the trenches. Let me read it for the benefit of those of you who have not seen it.

> Somewhere in Hell, July 16.
>
> Dear Preacher:
>
> The luck is all on your side; you still believe in things. Good for you. It is topping, if one can do it. But war is such a devil's nursery. I got knocked over, but I am up and at it again. I'm tough. They started toughening me the first day. My bayonet instructor was an ex-pug, just the man to develop one's innate chivalry. They hung out the bunting and gave me a big send-off, when we came out here to scatter the Hun's guts. Forgive me writing so. I know you will forgive me. But who will forgive God? Not I! Not I! This war makes me hate God. I don't know whether He is the God of battles and enjoys the show, as He is said to have done long ago. If so, there are smoking holocausts enough to please Him in No Man's Land. But anyway, He let it happen! Omnipotent! and—He let it happen! Omniscient! Knew it in advance, and let it happen! I hate Him. You are kinder to me than God has been. Good-bye.

In 1918 a few months before the armistice, a prominent lawyer and church-layman in the city of Worcester, Mass., was quoted in the newspapers as having declared:

> I have almost reached the point where I am ready to surrender my religion. I cannot go much further and believe in the justice of a God who permits this bloody war business to continue. How can I explain or defend the motive of a God who permits the Germans to invent a gun that shoots 70 miles and kills women and children worshipping in a church?

This confession,—which is rather hysterical for a lawyer,—and the letter of the City Temple boy, are simply extreme statements of the problem which many people today are confronting. And some say that they have been driven to give up their belief in God. They have concluded: There is no God. Therefore, religion is based on a delusion, and church-going is useless.

For such people I have great sympathy, and for many of them the deepest admiration because of the nobility of their lives. Some of them are to be found ministering to their fellows in the dark places of the world, trying to remove some of the evil and sorrow which have been the cause of the breakdown of their faith. They are to be found in the front ranks of the great humanitarian movement, which under various names is working to bring in the time when destitution, vice, and war shall curse the earth no more. They say that they have given up their belief in God, but that they still believe in goodness, justice and love.

Then there are others who though they cannot solve the problem, cling to a belief that everything that is or happens in the world, is so either by the will of God or by the permission of God. In spite of evil and suffering which abounds on every hand, in spite of suffering in their own lives, they still try to believe that God has planned or *permitted* all the happenings in the

world. But they are finding it very hard to hold on to such a faith.

It is such people as these whose positions I have described, with whom the minister of religion has often to deal; and sometimes they turn to him, and ask: why is it that he still believes in God?

May I briefly suggest *my* answer! In spite of the weakness of the argument from design, in spite of the evil and pain and sorrow in the world, I still believe in God because I believe that God is *not* the Omnipotent and All-wise Creator of the universe and all that is therein. I do not believe either that God, far away in some extra-cosmical vacuity before the beginning of things, devised in perfect wisdom this world-system, *or* that He is looking down on the evil and sorrow of the world, able to prevent it, yet permitting it. *That I do not believe.* I cannot think of God as separate from the universe,—the universe here, and God there. Rather I believe that the very being and life of God is wrapped up in, and involved in the warp and woof of the cosmic-process itself. God is not dwelling in a heaven of perfection and peace, far removed from this imperfect world of struggle, watching a world-machine which He originally set in motion. No! God is living his life within the universe. He is at work in the world now, working, toiling, struggling. Instead of believing that God permits the evil and sorrow of the world although able to prevent it,—I believe rather, that the evil and sorrow of the world is part of the very experience of God's cosmic soul. For instance: I do not believe that God was able to prevent the war, yet permitted it. *What I do believe* is that the soul of God suffered and travailed because He was not able to prevent it. Just as I believe that the spirit of God suffered with Jesus on the Cross, so I believe that today the spirit of God is suffering with the victims of the war. The real question is not: Why did God permit the war? The real question is: How can God get rid of such a horrible institution as war from the earth? And the *answer* to that question is: *Only* when enough of the people of the earth so respond to the call of the spirit of God that dwells within their souls, that they shall rise in their moral determination and co-operative might, and establish institutions which shall not only curb Big Armaments, but shall also curb Big Business, and shall nip in the bud the economic causes that lead to war. And there are some signs that they are setting about the task.

Instead of God permitting evil in the world, for some infinitely wise purpose, I believe that He is the inveterate foe of evil and is opposing it with all the powers that He can command. And the *only* powers that He can command are those men and women,—of the humanity which He has developed to be His helper—who have responded to the influence of His Spirit within their souls. And out of this conflict with evil God, the unconquerable Cosmic Will to fuller life, incarnate and conscious in humanity, wins for the universe, aye, for his cosmic being—increase of moral and spiritual good.

Incarnate in the hearts of all men who have striven to conquer what they felt was base in themselves, and to advance the cause of righteousness in the earth, God has toiled and struggled. He has shared their weariness, their discouragements, their heartaches. And today God is struggling for the supreme values of life in my soul, and yours, and the souls of all men everywhere. Wherever righteousness is advanced a step, whether in the individual life, or in the life of society,—there does God endure struggle and stress and pain. God is toiling to link human souls together into one great bond of universal justice and love and good will. He is one with humanity in its struggles, its failures, its triumphs, and is striving to win it to a life of perfect peace and righteousness.

One does not need to look to the argument from design to be assured of the existence of God. He is *not* to be found at the end of a chain of physical causes, or in the conclusion of a syllogism whose premises are doubtful. He is to be found in the souls of men, women and children. He is to be found, as George Eliot said of justice, "not without us as a fact, but within us as a great yearning."

God in his ages-long cosmic life has struggled up out of chaos into some degree of order; out of darkness into light; up out of the blind but not merely mechanical action of physico-chemical atoms, into the instinctive, half-conscious life of the plant; and from there has struggled up to the consciousness of the animal; and from there with ever-growing power and purpose and will, with the faint stirrings of a definitely moral life within the universe, into the consciousness of the cave-dweller and primitive savage; and from there with ever-widening vision, with an acquisition of mental power, and moral will, with an ever-increasing determination to conquer those physical propensities which have survived from a lower stage of cosmic life, but are now hindering his progress up the heights of righteousness and purity and love, has struggled up and up until he has expressed himself in a Buddha, a Socrates, a Jesus, a Lincoln, and is today expressing himself most fully in the great souls of his humanity who are filled with his passion for moral and spiritual progress. And yet not in these alone. He is seeking expression in every human being, in all men, women and children; and is struggling to lead them forward to a life of purity, righteousness and love. That is *why* and *how* I can still believe in God. And I believe that the Cosmic Spirit of God includes, and will include, all human souls, past, present, and to come, in His all-embracing Life, and is leading and will lead them up and forward into moral and spiritual life ever fuller and more abundant.

Lincoln, Neb. JAMES W. MACDONALD.

Prophecy

Certain matters "obvious" to those students of human nature or of history who can see ahead for a few years, are utterly hidden from the average politician or even statesman intent on immediate results. Of this type of publicist scarcely one in a thousand responded to or even understood Norman Angell's "Great Illusion," regarding its conclusions as absurd or unpractical. Yet no prophet ever had his utterances so verified as have been those of Norman Angell in the ten years since his book was written, and not one assertion of his in these ten years can now be successfully contested. Yet in all his writings, from "Patriotism under Three Flags," and "The Great Illusion," to "Why Freedom Matters" and "The Fruits of Victory," scarcely a statement rises above the "obvious," or what ought to have been so. Truth is always "obvious" to one capable of grasping its meaning. DAVID STARR JORDAN.

Recollections of William T. Stead

The placing of a memorial in New York to William T. Stead honors a man whose personality was on the whole the most interesting and fascinating that I have known among public men. His tragic death on the Titanic in the icy waters of the Atlantic prematurely ended a life of singular nobility, versatility and power.

I had the good fortune to meet Mr. Stead many times in Europe and America and each meeting marked a red letter day. The first occasion was during the Boer war when feeling was very tense in London and a great Queen's hall meeting was broken up by a mob, said to have been chiefly of medical students; we were glad that our efforts to enter were in vain when we learned of some of our friends reaching home at one a. m. with their coats nearly torn off their backs. Subsequently we met a little group of invited guests at St. Ermyn's hotel in an upper chamber, among the guests being a daughter of Richard Cobden and Lloyd George, the latter then comparatively a young man, and much out of favor for his criticism of the Government. Mr. Stead addressed us with an eloquence and solemn fervor which seemed nothing short of inspiration and reminded one of a Hebrew prophet having a vision of his people's sin and their future redemption. At his best, Stead was a matchless orator, who stirred one not so much by his rhetoric as by his moral power.

That same year, 1901, when at the Glasgow International Peace Congress, Mr. Stead pressed some measures with an impetuosity which some of us who loved him thought extravagant, it fell to me publicly to oppose him. I quoted from his favorite American poet, Lowell, his doggerel lines,

> He goes farthest who goes just far enough,
> For all beyond that is pure bother and stuff.

Mr. Stead took it all in good part and gracefully yielded to the majority.

He gave some of the delegates a dinner and, by allowing me to choose with whom I should sit, gave me one of the memorable experiences of the year, a two hours' talk with the brainiest man there from foreign countries—Jean Novicow, of Odessa, the distinguished writer. From him I learned at first hand the story of the Tsar's calling the first Hague Conference, which he said was due to three causes: the terrible war budget, the report which his agent, Basili, brought back from the Interparliamentary Union meeting in 1897 at Budapest as to world co-operation, and the recently published six-volume book of Jean de Bloch on "The Future of War," which foreshadowed new war conditions and showed how no conqueror hereafter could ever gain as much as he would lose so far as material advantage is concerned. As a result of this first Conference, within three years from the time we were talking, The World Tribunal had begun its work and one war was ended and another prevented by the measures which came out of that Conference.

One summer evening that same year we sat with Mr. Stead on the balcony of his home at Wimbledon and talked until the wee sma' hours of the great world problems incident to our Philippine war and the British war in South Africa. He had been from the first the champion and the warm friend of Cecil Rhodes and had been made one of the trustees of the Rhodes Scholarship fund, but this was cancelled, he said, when they had to part over the Boer issue. Rhodes threw his arms around his friend, and said, at their last meeting: "Stead, I am sorry we can't agree, but I shall always love you."

Mr. Stead had advised sending Milner to South Africa. In commenting on him and Rhodes he sadly said: "I feel as if my swans turned out geese."

Mr. Stead had met most of the greatest minds of the world and his reminiscences and anecdotes and keen characterizations made him the most charming *raconteur* to whom I ever listened. He showed us with amusement a huge toy lion presented to him by one of his admirers when he underwent a short term in prison, owing to a technical illegality which he committed in saving a girl, during those days forty years ago when he shook all English society with his revelations in the *Pall Mall Gazette* of the sensuality and criminality of the gilded youth and aristocracy of London. "The Maiden Tribute of Modern Babylon" is now forgotten but it did much then to incite reform. Once a year, Stead donned his old prison suit, as a reminiscence of those stirring days. I recall with reverence the morning devotions when we all knelt and this great soul poured out his heart to the Heavenly Father whom he always thought of as the inspirer in all his enterprises.

One day, in 1905, on calling at his office in Mowbray House, lined with the photographs of statesmen, authors and great men whom he had known, my companion found him on his knees packing his suit-case and preparing to start at once for Russia to send a series of letters to the *Times*. Mr. Stead begged him to stay and asked, dramatically: "What message have you to send to the Tsar of Russia?" "Tell him," was the instant reply, "that so long as he keeps in prison such a man as Miliukof, no American will have any confidence in his professions of giving greater freedom to his people." Strangely enough, at that time Mr. Stead had never heard of Miliukof. About a month later, when we were at Lucerne we read in the London *Times* that Mr. Stead was in St. Petersburg, seeing the Tsar and various officials, and further down the column the liberation from prison of Miliukof was mentioned.

Presently a letter from St. Petersburg arrived from Mr. Stead, which was as follows:

> You had more to do with it than I; I came to Russia, full of your fine wrath and secured permission to visit Miliukof in prison and found him all and more than all that you had said. I went to see Trepoff and the Tsar and rubbed it in in fine style and declared that I would not make one speech in Russia until Miliukof was liberated. Three days later he was set free and he acted as interpreter at a meeting which I have just addressed and is going to Moscow with me. I do not say his liberation was due to my effort but every one says it was. I never in my life felt a greater sense of divine guidance than in coming to Russia at this time, and your coming to me in the hour of my departure gave me the last strong impulse.

Mr. Stead told us afterwards that Miliukof for certain political reasons disclaimed obligations to him, which he seemed to take good naturedly as a matter of course; later he made due acknowledgment.

In 1907, Mr. Stead with Baron D'Estournelles and certain distinguished foreigners was a guest of Mr. Carnegie at the great National Peace Congress held in Carnegie hall and supplementary audience rooms and which was the greatest national congress ever held in any country. Mr. Stead's wonderfully penetrating voice never sounded to better advantage than when from the rear of the platform he talked in a con-

versational tone which was heard perfectly in the remotest part. His chief interest at that time was to arrange a pilgrimage around the world of a large group of leaders in the peace cause to the capitals of the leading nations. His instinct was always for dramatic methods but he felt profoundly that this might be made a great measure for propaganda. While addressing the students of the Harvard Union on behalf of this cause, Professor Münsterburg, who was in the chair and perhaps overawed with thoughts of Berlin, was so embarrassed at Mr. Stead's plea for co-operation of the Harvard students that he seemed nonplussed and finally asked Professor William James if he would take the chair. The latter willingly did so and serenely dealt with the situation, advising a committee for consideration of it which was at once arranged for.

One early morning hour in 1909, in Copenhagen, we stood with a little group of fortunate, invited guests inside the roped-off space upon the wharf and watched the approach of the little flag-bedecked ship from the north bringing the man whom we then thought a new Columbus, an American who had discovered the North Pole. There was the tall Crown Prince, head and shoulders above everyone, and among the others, William T. Stead, just arrived, without breakfast, and full of youthful enthusiasm, on hand as usual when anything stirring was to be reported. When the mighty throng outside finally broke the barriers and we were all engulphed as with a flood, Mr. Stead with arms out-stretched, protected the little, modest-looking "discoverer" and got him into a cab and presently appeared upon a balcony presenting him to the admiring multitude. The journalists who had flocked from all over Europe chose Mr. Stead as their spokesman in interviewing Dr. Cook. He was with us at the great banquet provided by the municipality when the whole town was in jubilation and the few Americans waved the American flag and felt as proud as Punch to be countrymen of the man whom we doubted not had made the great achievement.

It was the year before this, while attending the International Peace Congress and the Free Trade Congress in London, that my friend, Mr. David Lubin, as remarkable a man in his way as Mr. Stead, begged me to take him to see Mr. Stead. Mr. Lubin had gone from Sacramento to Rome to interest the king of Italy in his great scheme for an International Institute of Agriculture with the result that the king had built a splendid marble palace on the Pincian Hill, had given the Institute an annual income of $60,000 and over forty-five nations were pledged by a treaty that had no time-limitation to carry on what was the most remarkable organization for world co-operation that the world had ever seen. Mr. Lubin's great work was at that time not appreciated in America by the proper officials at Washington and, at this important juncture, owing to certain political complications, his work was hampered and he was forbidden to speak in public. I had read that Mr. Stead was out of town and was reluctant to miss the meeting of the Free Trade Congress where distinguished men were to speak. But Mr. Lubin was sure that Mr. Stead would be there and, sure enough, when we arrived at his office he had just come in. Although a man of organizing genius as well as a Hebrew prophet in his way, Mr. Lubin, who was half-ill, sometimes "when he opened his mouth put his foot in it." He was glad to have me take the lead and quickly summarize the facts. Mr. Stead instantly grasped the situation and with a genial twinkle put Mr. Lubin at once at ease and arranged by telephone an interview which he desired with Sir Thomas Eliot, head of the department of Agriculture. This proved a signal help. He also wrote in his *Review of Reviews* an important article about the Institute. Both men were as unselfishly devoted to the public weal as any Jew or Christian who ever lived.

Mr. Stead was a champion of women and one of his strong addresses on woman suffrage, years before it was popular, I had the good fortune to listen to. One recollection that I have of Mr. Stead was of his address on current politics one Sunday afternoon at the Browning Settlement which had its headquarters in the church which Robert Browning attended in his youth in Southwark, where Stead's brother gathered crowds of workmen for popular forums and sixpenny suppers afterward. Mr. Stead scored in masterly fashion Disraeli's tearing up of the San Stefano treaty, substituting the treaty of Berlin and re-enstating the Turk in power.

The last time that we ever saw Mr. Stead was in Paris in 1911, during those ominous days before the outbreak of the aggressive and wholly inexcusable war of Italy in Tripoli. We drove with him to the Turkish embassy and then sat with him that evening in his hotel sending cablegrams and messages for the arrangement of great meetings of protest in London and Brussels. Mr. Stead was careworn and anxious but still hopeful that the tragedy might be averted. I said, "How is it possible for you, Mr. Stead, to endure such a life of constant excitement and high pressure?" His reply was simple and characteristic: "I live by the day as calmly and quietly as I can, and at night I leave all to the Senior Partner."

The message that he was sailing to America and would see us came almost simultaneously with the shock of his ship's going down amid the icebergs. So died a Christian hero whom England and America are gratefully honoring by memorials.

LUCIA AMES MEAD.

The Wisdom of the Peoples

II.

MAXIMS OF WILLIAM HAZLITT.

(1778-1830).

There are few people quite above or quite below par.

Confidence or courage is conscious ability—the sense of power.

When you find a man's ruling passion, beware of crossing him in it.

Simplicity of character is the natural result of profound thought.

Honesty is one part of eloquence. We persuade others by being in earnest ourselves.

A mere sanguine temperament often passes for genius and patriotism.

Want of principle is power. Truth and honesty set a limit to our efforts, which impudence and hypocrisy easily overleap.

To be capable of steady friendship or lasting love are the two greatest proofs, not only of goodness of heart, but of strength of mind.

—*Selected by James Waldo Fawcett.*

The Tyranny of the Frontier

One aspect of the Tariff question has not received the attention it deserves. This I may call the Tyranny of the Frontier, the oppression of the individual man through the narrowness of the national boundaries by which he is hemmed in. For oppression in the last analysis is individual rather than political. The evils of tyranny, the waste of property, the limitation of development and of activity, the lowering of human values, are remedied by freedom and justice, not necessarily by political independence. Independence and liberty are often not on speaking terms with each other, as the self-determination provided for in various parts of Europe has already shown.

Count Witte once laid a map of Europe alongside of one of the United States. "Can one imagine," said he, "that America would be prosperous as she is if she had been crossed in every direction by national frontiers?" A frontier in time of peace is a breeder of suspicion which easily turns into fear and hate. In war-time it is a scene of deportation and murder, operations most cruelly carried out by Turks, perhaps, most wantonly by Germans, but of which no nation in war-time has been innocent.

The United States represents the greatest free trade area in the world: its federated states can impose no tax or tariff on imports from other states, and its cities no octroi at their gates. Hence her internal commerce is open and friendly; no state uprises against another, for broadly speaking all recognize only common interests.

The tariff in all its forms is a tax on commerce, a burden great or small on friendly relations, an interference with the natural laws of division of labor. Tariffs in actual operation are mainly of three classes: "The tariff for revenue only," often advocated in America but never realized, the sole purpose of which is to raise money without advantage to individuals and without prejudice to other nations. It is simply a levy on commerce, and it has this practical advantage, that no one knows how much he pays or whence public funds are derived. This morally is a serious drawback, for the success of every honest government rests on the information of the people.

The "protective tariff" is a device for increasing home profits by tax on commerce so adjusted as to raise prices of articles produced by certain privileged classes. The operations thus aided are known in America as 'infant industries," though some of them may rise to dominate the affairs of a whole nation. The theory is that a subsidy is needed to keep new industries going until they become thoroughly established, by which time, in fact, they may be so entrenched that the people can never dislodge them afterwards.

The "cut-throat tariff" has aims beyond mere diversity of industries; its purpose is not to help home activities but rather to inflict injury on some neighboring or rival state. Such tariffs are not unknown in eastern and southeastern Europe. They are a prolific cause of the tragedy of the Balkan peoples. The Balkan peninsula has had numerous "Dead Seas of Commerce," districts from which exports can be made on ruinous terms only. The valley of Strumitza with its export of "Turkish tobacco," through Greece to Salonika may serve as a single example. The commercial details of Serbia and Bulgaria would disclose many others.

The Great War has stiffened up the frontiers of Europe besides greatly extending their range. It has given a new impetus to nationalism, a spirit which has its virtues, but which on its aggressive side is wholly evil. The curse of the Balkan peninsula lies in its many frontiers, and in the abuses which crowd along them. The burden of oppression falls not on abstract Serbia or Bulgaria, but on the individual men and women who suffer from senseless tyranny. For this condition no remedy lies in change of boundaries, introducing new injustice, but in their practical obliteration through some form of federation such as in the eighteenth century bound together the infant colonies to form the United States.

Such a union once established need not suffer from tribal or religious jealousies. Equality before the law, with interchangeable citizenship and freedom of trade would bring to the Balkans a degree of individual prosperity it has never known and which it can never know until federation is achieved.

The same statements apply to the uneasy fragments of the old empire of Austria-Hungary. It has been many times said that "If an Austria did not exist, it must be created." And the welfare of this great region demands that it be recreated, not as a centralized tyrannical autocracy or oligarchy, but as a federated republic with equality before the law, interchangeable citizenship and open commerce.

It is generally believed that freedom of trade between France and Germany would sweep away old hostilities which would melt under its influence the ice bergs in the Gulf Stream. To what extent this is true, no one can say yet, for the experiment has never been tried. Certain it is that the cut-throat tariff is one of the most abominable phases of rival armament, and that all other tariffs are in some degree like it in nature and effect. Those who look forward to an effective "League of Nations" or to the earlier conception of "The United States of Europe" must recognize that one of the first and greatest steps in that direction must be in the demobilization of frontiers, the removal of all checks on intercourse between man and man. "Self-determination" not demanded in the interests of freedom is a step backward, for liberty may be established within the limits of a great nation far more securely than in a limited one beset with jealous rivals. "Self-determination" is not even a necessity of self-government. The experience of the United States of America shows clearly that local autonomy does not imply or demand separation.

The Pacific Review. —*David Starr Jordan.*
Univ. of Washington, Seattle, Dec., 1921.

THE COIN.

Into my heart's treasury
I slipped a coin
That time cannot take
Nor a thief purloin,—
Oh better than the minting
Of a gold-crowned king
Is the safe-kept memory
Of a lovely thing.

—*Sara Teasdale.*

The Divinity of Peace

When Caesar Octavianus turned towards Rome after the battle of Actiam, B. C. 31, he faced a tremendous problem most difficult to solve. For fifty years the people had been distracted by civil wars. Vast wealth had poured in from the province and the luxuries of every land were theirs; but these had only led to more indulgence, degeneracy, violence and vice. Consequently they were not happy. Augustus himself was ill at ease. What could be done to restore tranquility, justice, decency and prosperity. The wounds made by constant wars must be healed, law and order be maintained and peace restored.

As the emperor returned to the city he was greeted with great enthusiasm, and the Senate decreed that an altar should be erected to him in the Senate House. But he was averse to the worship of the populace; he preferred that they should glorify his deeds rather than himself, so dedicated the altar to the Divinity of Peace. Festal days were named for the cult at this altar; and the gate of the Temple of Janus, which was always open during war, was now closed for the first time in more than 200 years. Augustus, although great, capable and adroit as we know in many ways, owes his greatness chiefly to the fact that he compelled eighty millions of people to live in peace for forty-four years. As the fierce passions of warfare subsided there followed a period of concord, amity and prosperity. A new era dawned which excelled in culture, art and good government. To that age belonged Virgil, Horace, Ovid, Liby, Tacitus, Seneca and other illustrious men in which Augustus stands out as the central figure.

Do we not all believe in the Divinity of Peace: that peace which is a gift of God wrought in us by His Holy Spirit? It is that which turns men away from the horrors of war—its pillage, its massacre and desolation to the pursuits of honest industry and the culture of science, art and religion. It draws together everywhere men of good will in united work for the benefit of all. It leads men of different nationalities to consider a Supreme Ruler over all,—a Father of the human race,—and to respect the Brotherhood of Man —with malice toward none and with charity to all it removes prejudice, disarms suspicion and forms a new alignment of all who prefer law, righteousness and liberty to tyranny and cruelty. Shall we not cultivate more of this spirit and do what we can both as individuals and as a people to draw all men into this federation, which is to be the Kindom of God on earth?

When the history of this trying and tragic period is written, let it be said of the United States that though we were forced into the great war for the defense of humanity and for the perpetuity of civilization, when victory was won we were the first to heal the ghastly wounds and repair the awful ravages of the battlefield and were leaders in advocating disarmament and in opening the way for a gradual diminution if not the abolition of warfare.

If this shall be the verdict of history it will be our grandest triumph and everlasting glory.

George W. Cutter.

THE UNIVERSALITY OF LOVE.

Who loves another by that love is bound
To love his brother wheresoever found.

VICTOR E. SOUTHWORTH.

THE STUDY TABLE

New Books

Suggested by "The Mirrors of Downing Street," put out by the same house, written in much the same strain, "The Mirrors of Washington"[1] deals with a group of our public men in the same fashion as "the gentleman with a duster" deals with the English leaders. It is natural then to make a direct comparison of the books. The new book nowhere rises to the height of the older in its dealing with Lloyd George; it nowhere falls as low as does the London book in full half of its material. In other words there is greater evenness of treatment in the American than in the English book. In this as in that, the persons treated number fourteen; in this as in that, an excellent photographic portrait accompanies each sketch. This book contains caricature portraits by Cesare of each, reproduction of which upon the cover-wrapper will probably sell more copies of the book than will its title or the general appearance of the volume itself. A president, an ex-president, seven senators and five scattering are dealt with. The characterizations are on the whole well done, and, while critical and incisive, are rarely ill-natured. The author seems over-severe in the case of Senator Lodge and surely underrates the weight of Philander C. Knox. Most of us who have not been in direct touch with these prominent men and who must make our estimate of them from newspaper comment and from their acts, in so far as these are public knowledge, will feel that the author has touched them off with skill and will be inclined to judge him a clever fellow. The greatest surprise for us is perhaps in the sketch of Colonel House. Is the sphynx so simple? Is the man who was the power behind the throne so gentle and unsophisticated? We all recognized that he was a dreamer, working through a strangely uncertain though stubborn medium; but we gave him credit for a real power of will that gave direction and control. If the picture of Colonel House here given is accurate, we were in greater peril than we realized. This is a more dangerous conceivable situation than the blind leading the blind. The book is causing a stir. It is not a bad thing to have such a set of appraisements. In reaction to them, we must reach clearer and more actual conceptions of our leaders than we had before, even if we decide our author wrong in a hundred instances.

Dr. Reid's book[2] carries, as an explanatory title, "A Study of the Best in the World's Great Religions." Its actual title leads us to expect that "the best" is always that which most approximates to Christian. The book consists of a series of lectures given at the International Institute of China located at Shanghai—which Dr. Reid founded and directs. Sent originally to China as a regular missionary, Dr. Reid eventually developed an independent work, the object of which was to bring about intimate relations with the higher classes of the country, less with the idea of conversion of individuals to Christianity than with that of co-operation in all good things. The work of his International Institute has been along social, educational and ethical lines. It was interrupted by the

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[1] "The Mirrors of Washington." Anonymous. New York: 1921. G. P. Putnam's Sons. 8vo., pp. xi, 256.

[2] "A Christian's Appreciation of Other Faiths." Gilbert Reid. Chicago: 1921. The Open Court Publishing Co. 16mo., pp. 305.

Great War but is now being resumed. The lectures here printed were given during the early days of the war. They were delivered weekly under the auspices of the Billings Lectureship controlled by the Unitarian Association of Boston—but "no restriction was placed upon the lecturer either in choice of topic or in its treatment." The audience was, presumably, made up of Taoists, Confucianists and Buddhists. The book is divided into three parts. In the first are A Christian's Appreciation of Confucianism, Taoism, Buddhism and Islam—a lecture being given to each. The four following lectures are: A Christian's Appreciation of the Jew, a Protestant's Appreciation of the Church of Rome, A Trinitarian's Appreciation of the Unitarian, and Appreciation of Jesus Christ by Skepticism. The two final lectures, forming part third, are Concord among Religions and Unity of the Truth, and An Appreciative Attitude towards Other Faiths in its Bearings on Missions. The author uses the word appreciation justly; he shows a spirit of unusual liberality and really sees good in all the great religions and is hearty in admitting it. For our own part, we have long felt that it is less important to find and welcome similarities, than it is to recognize the right of dissent and to *respect* difference.

Letter-writing was once a fine art, to which the same careful attention was given as to any other art. It has been neglected and today letters are too often haphazard, slovenly productions, which do not adequately serve their ends and betray a lack of knowledge of the amenities of life and the reasonable conventions of good-breeding. In preparing his little book, "When You Write a Letter,"[3] Prof. Clark does not aim to produce a standard letter-writer. Nor does he advise how to write the present type of business letters, "follow-ups" and the other abominations so much in vogue in these days of "efficiency." His book is a series of friendly chats on letter-writing. It abounds in good sense and tells persons, who wish to do things right, what they may do and what they may not do in matters of correspondence. When should one write a letter? What should be its nature? What about form and diction? How should a letter be addressed, how begun, how ended? What stationery is suited to letters of different kinds and how should it be treated? These and many other details are here given in a form that makes interesting reading and which should improve the correspondence of the readers. Ignorance of the proprieties of letter-writing is much wider than is commonly realized. Few business men are able to write a good letter of any kind and many college graduates are completely uninformed as to what is correct and proper even in ordinary daily correspondence. In his chats, Prof. Clark deals with letter-writing in general, materials and form, the friendly letter, the formal note, the business letter, letters of courtesy. There is a touch of kindly humor in his whole discussion, but his matter is serious and his desire is to restore letter-writing to the high place which it should occupy in our daily life.

The World Book Company has made a specialty in the publication of tests and scales for use in education. We have from time to time called attention to some of these, which on account of their nature or their novelty seemed to deserve attention. We have lately received from them four new tests, all of which seem to be carefully and thoughtfully worked out.[4] These all deal with subjects which appear, at first sight, to be difficult of testing and grading. "Haggerty's Reading Examinations" are intended to test the care and understanding with which the pupil reads. They will sharpen attention, cultivate a fine discrimination, and demonstrate just how intelligently the child reads. "Hudelson's English Composition Scale" will involve a serious effort on the part of the teacher. Anyone who has had to look over compositions and class themes realizes the great difficulty in judging papers, especially those lying in the intermediate mass between the clearly good and the clearly bad. To some degree this scale may be used directly by the children; the teacher, drilled by it and through it, will not only be better fitted to mark and grade the exercises, but will be in position to lead children to see more clearly the weak points in their work. The "Courtis Tests in Handwriting" maintain the author's reputation as established by his famous arithmetic tests, which were a pioneer effort in this entire field. The new, writing, tests have been tried out in the Detroit schools and have proved practical and useful. They aim to develop self-direction, self-appraisal, self-control, and co-operation among the children. "Wilkins' Prognosis Tests" are intended to determine beforehand whether a given student should undertake work in foreign languages. If space permitted we should enlarge upon all of these tests. They will interest live teachers and parents who are interested in the progress of their children in school. As school children we used to sing a song—"Why don't they (parents) visit the school." They did not then: they do not now. They should; if they will not, they ought at least to know whether teachers are wisely appraising the qualities and abilities of the children entrusted to them.

FREDERICK STARR.

[3] "When You Write a Letter." Thomas Arkle Clark. Chicago: 1921. Benjamin W. Sanborn & Co. 16mo., pp. (v) 165.

[4] "Haggerty Reading Examination. Manual of Directions." M. E. Haggerty. 16mo., pp. 48. (With accompanying tests and key.)
"Hudelson English Composition Scale." Earl Hudelson. 16mo., pp. 46.
"Courtis Standard Practice Tests in Handwriting. Teachers' Manual." S. A. Courtis and Lena A. Shaw. 16mo., pp. 32. (With students' daily lesson book, record blanks, etc.)
"Wilkins' Prognosis Test in Modern Languages. Manual of Directions." Lawrence A. Wilkins. 8vo., pp. 12, and Fables (with tests).
All—Yonkers-on-Hudson: 1921. The World Book Co.

OVERTONES.

To one whose listening spirit is attune
With beauty there are overtones of meaning:
Glory and strength and joy in the unhewn
Unconquerable hills, and in a leaning
Storm-ravaged pine above the summer sea
Norn-melodies of ancient hope and yearning,
Patience and fortitude and sanctity;
And in a rose-hedge Love forever burning!

To him when he beholds war's desecration,
Or when in fear or grief he stands aware
Of man's fell infamy and degradation,—
Chase thoughts of pine-crown'd hills and hedgerows fair
Where Beauty dwells with Virtue bring salvation
And still the anguish of a vast despair! . . .

Leavenworth Prison, May 1921. BRENT DOW ALLINSON.

O Lord, thy charity never faileth. Touch the hearts of men with humanity, that they may learn justice and to love their brothers. Make us nobler, and braver, and holier. Teach us to love all men. So let us be thy children, loving those that hate us, and praying for such as despitefully use us. So may thy kingdom come, and thy will be done on earth as it is in heaven.

—*From Prayers by Theodore Parker.*

THE FIELD.

"The World is my country, to do good is my Religion"

FRIDAY MORNING FORUM

Held at Abraham Lincoln Centre, 700 Oakwood Blvd., each Friday morning at 10:30 o'clock.

Jan. 20. Robert Buck, Editor of *The New Majority,* "The Workers' Spiritual Quest."

Jan. 27. W. E. B. DuBois, Editor of *The Crises,* "Pan-African Movement."

Feb. 3. Dr. E. A. Steiner, Grinnell College, "The Mind of Europe."

Feb. 10. Charlotte Perkins Gilman, "The Normal Woman and the Coming World."

Feb. 17. Norman Angell, "Can Democracy Endure?"

Feb. 24. Algernon S. Crapsey, "The Woman's World Coming: Worship of Life."

Mar. 3. Prof. Robert Herrick, University of Chicago, "Telling the Truth in Fiction."

Mar. 10. Prof. James Westfall Thompson, University of Chicago, "Old Problems in a New Guise."

Mar. 17. Francis Neilson. Mr. Neilson will again lead the Forum. His subject will be announced later.

Mar. 24. Charles Clayton Morrison, Editor of *The Christian Century.* Subject to be announced later.

Mar. 31. Prof. M. C. Otto, University of Wisconsin, "William James and His Philosophy."

Efforts are being made to end the year's work with a short poetry course in April, the meetings for which will be held at the residences of Forum members. Special announcement will be made later.

Each lecture is followed by a luncheon (35 cents) and a social hour, to which all are invited.

Season ticket, January to end of April, $3.00.

Single admission, 50 cents.

REPORT OF PEOPLE'S LEGISLATIVE SERVICE.

The People's Legislative Service has been so deeply absorbed in the preparation of material required by members of the House and Senate that with its limited staff and resources it has been impossible to issue the bulletins which had been planned.

We wish now to render an account of our activities.

Our most spectacular and satisfying success, which proves the great services that can be rendered by such an institution, came in connection with the fight against the Tax Bill (H. R. 8245). It was in large part on the basis of facts and figures supplied by the People's Legislative Service that some of the most outrageous features of the bill as reported were struck out or modified.

On one item alone, the provision for the exemption of the profits of individuals and corporations engaged in foreign trade and exploitation, the American people were saved two hundred million dollars a year. This is the minimum estimate of the Treasury expert, Mr. W. S. McCoy. *This would pay the cost of the People's Legislative Service for ten thousand years.*

The People's Legislative Service furnished the information upon the basis of which Senator La Follette made the fight against exemption of foreign investments on the floor of the Senate.

The People's Legislative Service also played a large part in forcing the abandonment by the Administration leaders of the Railroad Refunding Bill (S. 2337), which would have permitted the funding of five hundred million dollars of the indebtedness of the railroads to the Government while the Government paid the railroads' claims in cash, instead of offsetting them as has been the practice in the past.

When this measure was first introduced by Senator Townsend on August 1, at the request of the Administration, it seemed likely to go through by default. There was no organized opposition, and the majority leaders planned to jam it through both houses on *ex parte* hearings before opposition could be organized. The People's Legislative Service hastily arranged a conference with the representatives of the railroad labor organizations. Efforts were also made to secure action by the farmers' organizations, which failed only because of the short time available. As a result of the conference, Mr. Sheppard, representing the Four Brotherhoods, and Mr. Johnston, representing the twelve other railroad labor organizations, appeared before the Senate Committee on Interstate Commerce and demanded a hearing in opposition to the bill on behalf of the two million men whom they represented. Senator La Follette also demanded that the Committee should hear former Director-Generals of Railroads William G. McAdoo and Walker D. Hines, under whose administrations the contracts with the railroads were made and the indebtedness and claims incurred, and who were therefore the best possible witnesses regarding the Government's obligations. The Committee peremptorily refused to hear these witnesses, or any other witnesses opposed to the bill, but in view of the opposition which had been aroused by their arbitrary action, apparently did not dare to put through their plan of jamming it through the Senate during the coming week.

On the House side, Mr. Huddleston and other representatives affiliated with the People's Legislative Serice, made a splendid fight against the bill both in committee and on the floor. The bill finally passed the House, but has been blocked on the Senate side, partly by the exposure and agitation which the delay in passing the bill has made possible, and partly by a threat to attach to the bill amendments repealing the six per cent guarantee clause and other features of the Esch-Cummins Law. The Railroad Refunding Bill is now dormant, but may be brought up at any time. If it is finally defeated or abandoned, the Service will deserve a large measure of credit for saving the American people the burden of five hundred million dollars necessary to make good the funding of the railroads' indebtedness.

The third great measure on which we have concentrated our activities has been the Foreign Debt Refunding Bill (S. 2135), which in its original form would have given the Secretary of the Treasury absolute power to dispose of eleven billion dollars of foreign debts. Under its terms he could have cancelled the debts of any country, remitted interest, postponed payment, or exercised any discrimination he chose, without submitting the settlements for approval by the representatives of the people in Congress. The opposition of the Service to this measure has not been based upon any desire to embarrass the administration or any foreign government in the orderly and proper adjustment of these debts, but merely to see that the interests of the American people are protected.

The People's Legislative Service has also furnished information bearing upon the attempt to destroy the American Merchant Marine and various minor measures, but it feels that its slender resources are best expended when they are concentrated upon those great pieces of legislation which directly affect the rights and the pocketbooks of all American citizens. . . .

The first year of the People's Legislative Service has at least demonstrated the great need of such an organization, and we may, I believe, confidently rely upon its second year to prove fully its capacity to meet that need.

Very truly yours,
BASIL M. MANLY,
December 29, 1921. *Director.*

BOSTON RELIEF COMMITTEE.

In spite of the optimistic reports of travelers recently returned from Germany, where they have been able to live in comparative luxury with their American money, the state of undernourishment of thousands of German children continues to be very serious. The low value of the German mark has forced up the prices of the necessities of life to a point where they are beyond the reach of many. Conditions are as critical during the present winter as at any time during the last few years.

The Boston Relief Committee is taking part in a nation-wide campaign to raise $3,000,000 to supply 500,000 German children with an extra meal a day until August 1, 1922. The distribution of the food is in the hands of representatives of the American Friends Service Committee (Quakers) in Germany. The children are selected with sole regard to their needs, irrespective of religious or political affiliations.

We appeal to every friend of humanity and international reconciliation and good will for help.

One dollar will provide one child with an extra meal a day for one month.

Send checks payable to Boston Relief Committee, Inc., to Mr. Sebastian Gahm, Treasurer, 113 Sheridan St., Jamaica Plain, Mass.

Will you not help us to bring cheer and happiness in the New Year to the innocent sufferers of the war?

JOHN A. WALZ.

BOOKS RECEIVED.

THE CORNHILL COMPANY, 2-A Park St., Boston, Mass.:

"The Stairway," by Alice A. Chown.

MACMILLAN COMPANY, 64-66 Fifth Ave., New York:

"The New Light on Immortality or The Significance of Psychic Research," by John Herman Randall.

"Christianity in Its Modern Expression," by George Burman Foster.

"What Christianity Means to Me," by Lyman Abbott.

"Sex," by William Leland Stowell, M. D.

"The Contents of the New Testament," by Haven McClure.
"Beggars' Gold," by Ernest Poole.
"The Prophetic Ministry for Today," by Charles D. Williams.
"Enduring Investments," by Roger W. Babson.
"The Glands Regulating Personality," by Louis Berman, M. D.
"A Daughter of the Middle Border," by Hamlin Garland.
"The Open Sea," by Edgar Lee Masters.

CHARLES SCRIBNER'S SONS, Fifth Ave. at 48th St., New York City:
"Old Testament Prophecy," by Frank K. Sanders, Ph. D., D. D.

UPTON SINCLAIR, 1513 Sunset Ave., Pasadena, Cal.:
"The Book of Life," by Upton Sinclair.

OPEN COURT PUBLISHING CO., 122 S. Michigan Ave., Chicago:
"The Belief in God and Immortality—a Psychological, Anthropological and Statistical Study," by James H. Leuba.

MENNONITE PUBLISHING CO., Scottdale, Pa.:
"Mennonites in the World War or Non-Resistance Under Test," by J. S. Hartzler.

SHERMAN, FRENCH AND CO., Boston, Mass.:
"The God of Democracy," by Alfred Ward Smith.

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